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A
S E R M O N
Preach'd to a
Dissenting Congregation
I N
NORFOLK,
On the 31st of December, 1706.

B E I N G
A Day of publick Thanksgiving appointed by
Her Majesty, for the Glorious Successes of Her Majesties Arms
and those of her Allies the last Campaign in *Flanders, Spain, and
Italy.*

The Second Edition.

Publish'd at the Request of the Hearers.

By G. *Mans* *K.*
Pastor of a CHURCH of CHRIST at *Gestwick.*

N O R W I C H:
Printed for T. Goddard, Bookseller. 1707.

A
 ESSAY
 IN
 NORFOLK

On the 3^d of December, 1706.
 BY
 A.D. of the people giving account by
 Her Majesty, for the bills of the Bishop's Acts
 and those of the same.



Printed for J. Galsworthy, Bookseller, 1707.

T O

Edward Bulwer, Esq;

S I R,

W H A T there was in the following Discourse, when deliver'd in your Hearing, that should occasion your earnest Desire and Importunity, (together with that of others) to expose it to publick View, I know not, unless it be from the perfect agreement there is between the matter contain'd in it, relating to the present Establishment in the Hands of the best of Queens, and your own Sentiments; whose Zeal for her Majesty, and high Esteem of her happy Government, are fully known to all that have the Opportunity and Advantage of your Acquaintance.

S I R, It was far from my Thoughts when I utter'd this from the Pulpit, to have it Proclaim'd upon the House Top, by sending it abroad into the World; but your redoubled Request having the Force of a Command, I have after some Weeks delay, at last ventur'd (for once) to leave my self to

The Dedication.

*the Courtesie of a nice censorious Age : and if I do
by this Contribute any thing satisfactory to the Pub-
lick, and useful to the Souls of Men, I desire no
more, and must take this occasion of declaring how
much I am,*

S I R,

Your obliged and very

Humble Servant

G. MILLS.

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A
S E R M O N

Preached on the 31st of *December*, 1706.

Being a Day of publick Thanksgiving appointed by Her Majesty.

P S A L M, cxxvi. 3.

The Lord hath done great Things for us, whereof we are glad.

THIS Psalm was penn'd, either by *Ezra* or some other divinely Inspired Person, on the happy occasion of a very surprizing Deliverance of the People of *Israel* out of their Babylonish Bonds, and Captivity; which was such an astonishing turn of providence, that they could hardly believe their Senses, as to what they saw with their Eyes, or heard with their Ears; but thought it a Dream or Delusion of their own Fancies, as is usual

in matters of great Joy of which we have several Instances in Scripture; as in 45 *Gen.* when the Tidings of *Joseph's* being alive was brought to *Jacob*, 'tis said that his Heart fainted for he believed them not: there was such a Conflict of contrary Passions; that of Grief, and that of Joy; of Hope that the Tidings might be true, and of Fear that they would prove false, and but a meer Fiction, that it cast him into an Amazement, and fainting Fit. Likewise the Tidings that were brought to the Disciples concerning Christ's Resurrection, 24 *Luke* 13. threw them into such a Surprize as to make 'em look upon it only as an idle Tale; and therefore did not at first believe the Report of it. Again, *Peter's* Deliverance out of Prison, *Acts* 12. 9. was so very amazing, that he himself wist not that it was true, but thought he saw a Vision, i. e. he was as one that Dreams. Thus it was with the Church and People of God, when *Cyrus*, the Lord's anointed, freed them from their Babylonish Thraldom; they were like Men in a Trance, and thought it was no more than a pleasant Dream. But

But being recover'd out of this Maze, and finding their was reality in the thing, they were so transported with this appearance of God for 'em in thus rescuing of 'em, that they could not contain themselves; but their inward Passions, and Affections brake forth into outward Expressions of Joy, v.2. *Their Mouths were filled with Laughter, and their Tongues with Singing, then said they among the Heathen, the Lord hath done great things for them.*

And to shew how much their Hearts were affected, with what great things God had done for 'em, 'tis repeated with some Variation, and Addition in our Text: *The Lord hath done great Things for us, whereof we are glad.*

In which Words we have these four Things.

1. A Confession, and Acknowledgment of great Things done

2. The Author, principal Agent, or doer of 'em; and that's the Lord.

3. An Intimation of the Persons for whom they were done: for us; i. e. for the Captive Church in *Babylon*.

4. We

4. We have an account of the Impression which the Divine Atchievements made upon 'em, or the effect that was produced in them ; and that was Joy, and Gladness.

First, We have here a Confession, and Acknowledgment of great things done for them ; viz. the delivering 'em out of a long, and sore Captivity, wherein they had been held three-score and ten Years ; they had been carry'd away out of their own into a strange Land, and stript of their outward Substance, and pleasant Enjoyments : nor was this all, as a further Grievance, they were bereft of the publick Worship, and Ordinances of God in his Temple : yea, such was their State in this dismal Captivity as to be fitly compared to that of Persons Dead, and in their Graves ; thus it is represented in *Ezek.* 37. from the 1. to the 13. v.

Now to bring these dry and scatter'd Bones together, to cover them with Flesh, to breath Life into 'em, to open their Graves, bring 'em forth make 'em to stand upon their Feet, and conduct them into their own land, and that
by

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by the Means and Instrumentality of an Heathen Emperor; these with other parts of the History of their Circumstances and Deliverance may well be called great Things.

Secondly, We have the Author, principal Agent, or doer of these great things; and that is *Jehovah*: the Lord has done great things, he has done magnificently, he who is the Sovereign of the whole World, and Prince of the Kings of the Earth, that disposes of Persons, Crowns, and Kingdoms according to his Pleasure, and has the Hearts of all in his Hands, and can turn even those of Princes as the Rivers of Water, to serve his own Interest; 'tis the Lord whom they acknowledge to have done great things for them.

They were sensible, no doubt, that *Cyrus* was the potent Instrument, and accordingly had a grateful disposition towards him; but yet they looked higher, and traced up their deliverance to the very Spring, and Fountain of all Mercies, acknowledging that God was the Author of the signal Things done for 'em: the

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Lord

Lord has done great things for us: whoever be the instrument, God is the prime Agent, and Manager of all, and so he ought to be owned by us.

Thirdly, Here's an Intimation of the Persons for whom these great things were done: for us, 'twas for the two Tribes that were forc'd out of *Judea* by *Nebuchadnezzar's* Violence, and Order; as for the ten that were Captivated by *Shalmaneser* King of *Assyria* they did never return, there not being such a promise made of their return as there was concerning *Judah's*: so that 'twas the Church and People of God, that were freed from their irksome Vassalage in *Babylon*, by whom this acknowledgment, of great things done for them was made.

Fourthly, We have an account of the Impression which the merciful appearances of God made upon 'em, or the effect that was produced in them; and that was Joy, and Gladness; *The Lord hath done great things for us: whereof we are glad.* They rejoyced in the wonderful appearances of God for 'em, in setting them at

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liberty from a tedious, and distressing, Captivity, and helping them to a safe return into their own Land.

No doubt but 'twas a considerable Chearing to these Captive Exiles, who before could not sing the Lord's Song, when in a strange Land, *Psalm 137.* that they might now return to their own, and have License to Rebuild their City, and Temple, where they might Worship together in the solemn Assemblies, according to the promise in *Zeph. 3. 18.* *I will gather them that are sorrowful for the Solemn Assembly, who are of thee, to whom the Reproach of it was a Burden.*

Now, divine Providence having wrought in such an eminent way for the restoring, and gathering them out of those Countries, and Places, where they had been scatter'd in the cloudy, and dark Day of their Captivity; and giving them a comfortable prospect of an happy Settlement in their beloved *Canaan*, and the Enjoyment of the publick Worship of God in his House and Temple: This might well be matter of Joy, and Gladness to them.

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And so should all the Appearances of God, at any time, for the help of his People, be matter of Rejoycing to 'em, and who doubts but that the frequent efforts of God, for us in this Nation effecting wondrous things for us, ought to be remark'd with Gladness of Heart?

The Point from hence to be commended to Consideration is,

Doct. That God's doing of great things for a Nation, Church, or People, ought to be own'd and acknowledged by them with Joy and Thanksgiving to the Author of 'em. Here I shall

I. Shew that God ought to be acknowledged as the Author of all the great Things done for us.

II. Make an Enquiry about some of the great Things which God has done for us in these Nations, for which we ought to be glad and give him the praise.

III. Endeavour to bring this close, and home by a suitable Application.

First,

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First, Shew that God ought to be acknowledged as the Author of all the great things done for us, whatever Deliverances his Servants share in, or whatever Victories they obtain over their Enemies, all ought to be ascrib'd to God, as having the chief Hand in them. This is a Truth so generally own'd by all who profess themselves to be Christians, by all who believe the being of a God, and his Providence, that I need not take up much of your time in evidencing of it. The Scriptures do, almost every where, abound with Instances of God's being acknowledg'd by his professing People as the accomplisher of all the great Things brought to pass for 'em. This was confess'd by the *Israelites* in their Deliverance out of *Egypt*, and Salvation at the *Red Sea*: *Exod. 15.* from the 1. to the 13 v. *The right Hand of the Lord* (say they) *is become Glorious in Power, thy right Hand, O Lord, hath dashed in pieces the Enemy.* And the like Declaration was afterwards made, when God gave them the Victory over *Amalek*: *Moses's* building an Altar with this
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Inscription, *JEHOVA NISSI*, *The Lord my Banner*, shews that GOD was accounted the Author of that Overthrow. Also it may be to our purpose to produce the Stone which *Samuel* set up between *Mispeh*, and *Shen*, 1 *Sam.* 7. 12. calling it *Ebenezer*, that is the Stone of Help; which was erected as a lasting Witness, and grateful Memorial, of God's seasonable Interposal, and powerful Help: His Help being such an Aid as does deserve to be taken notice of; *Deborah* could not but observe it, she thought herself oblig'd, in her Triumphant Hymn, to say, *The Lord made me have Dominion over the Mighty.*

Once more, we find *David*, in many places, acknowledging GOD to be the Author of all the great Things done for him: The covering of his Head in the Day of Battle; the enabling of him to run thro' a Troop, and to leap over a Wall; the Girding him with Strength, giving him Success and Victory over his Enemies; these with other things, are all ascribed unto GOD as the principal Agent
and

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and Doer of 'em. Yea, the Church in all the Works of Mercy, owns the Hand of God; as in Isa. 26. 12. *Lord, thou hast wrought all our Works in us, or for us.* Many other Instances might be produc'd, of God's being own'd by a professing People, as the Author of all the Great Things done for 'em: but these may suffice to evidence the Truth asserted.

'Tis true, God makes use of Instruments, for the doing of most of the famous Things wrought in the World: So he made use of *Moses*, and *Joshua* for the bringing his People out of *Egypt*, for the conquering and subduing their Enemies; and for the settling them in the promised Land: And afterwards he made use of a *Deborah*, a *Barak*, a *Gideon*, a *Jephthah*, a *Sampson*, a *Cyrus*, with many others, for the Succour & Deliverance of his People, when fiercely attack'd, harras'd, worry'd, and enslav'd.

And so, he has employ'd, some in our Days, for the doing of Great Things for us: The late King *William* of Glorious Memory; and her present Majesty, whose five Years
Reign

Reign may be termed one continued Series of Successes and Victories : unto whom 'tis proper to add the Illustrious Prince, and Duke of *Marlborough*, whose Name, and Actions will have a most conspicuous, and large place in the History of this Age.

Well, but notwithstanding these have been, and in Justice, and Gratitude ought to be, own'd, and loudly proclaim'd, the Glorious Instruments of stupendious Things done for us; yet we must aver God to be the main Con-
triver, Orderer, and Enforcer of all. But,

Secondly, Let us enquire a little, about some of those Great Things that God has done for us; for which we ought to rejoyce and be glad.

For Answer, in general, he has done great Things for the Nation; and he has done great Things for his Church and People in it : And indeed, infinite Wisdom has so interwoven the welfare of his People, with the civil Rights of Men, and external Welfare of the Nation, that when God makes use of Instruments to promote the latter, they do frequently
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advance the former: and herein is that in *Rev.* 12. 16. fulfilled: *the Earth shall help the Woman*; i. e. Men of meer Earthly carnal Spirits; whose primary Intentions are only to promote, and establish the civil Peace, and Welfare of a Nation; do thereby further the prosperity of the Church and People of God in it.

But to be a little more particular in our enquiry about the great things God has done for us; they may be considered under a twofold Notion: Things relating to our Spiritual, and Eternal well-being; and things that concern our civil and temporal well-being: things that are only for time; and things that concern both Time, and Eternity.

First, Things relating to our spiritual, and eternal well-being: and indeed whenever we come to remark the marvellous things God has done for our outward advantage, and temporal welfare, we ought not wholly to pass over, or neglect to observe the far greater things he has done for our spiritual good, and eternal happiness: yea, whenever we come to acknowledge

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the former, we ought, with all possible gratitude to call to remembrance the latter.

O the great things God has done with reference to our spiritual and eternal well-being, for Instance, briefly, in three or four particulars.

I. He has, by his infinite, and unsearchable Wisdom contriv'd the way of our recovery from a fallen, lost, and miserable State, into which we were plung'd by the Apostacy, Rebellion, and Disobedience of our first Parents: A contriv'd recovery from a condition infinitely worse than an Egyptian, or Babylonish Bondage; even a rescue from a Captivity to Sin, and Satan, with a liableness to everlasting Misery: a recovery projected by no created Wisdom; for such a Wisdom would soon be nonpluss'd, and puzzled in so difficult, and very intricate an affair. Certain it is, that we, with the whole race of *Adam's* Posterity, must have inevitably lain under the Curse of a broken Law, and the insupportable Wrath of an Almighty wronged Deity, if the Love and Grace of God had
not

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not set his **Wisdom** on work to find out a way for our **Recovery**, and **Redemption**.

II. Another great thing God has done for us, is the giving, and sending, his dear, and only begotten Son into the **World** to redeem and save us. *This is the Lord's doing, and it should be marvelous in our Eyes :* John 3, 16. *God so loved the World, that he gave his only begotten Son*, one that was able to redeem us out of the Hands of Justice by price, and pluck us from the power and Tyranny of Satan, by Force. And as the Father gave, and sent his Son; so the Lord Jesus did with an inimitable freeness come, and do the Work which none else either did, or could do. He came from the Bosom of the Father, took our Nature into a Personal Union with the Divine, became our surety, obey'd the Law, underwent the Curse, satisfy'd Divine Justice, wrought out an Everlasting Righteousness, pour'd out his very Heart Blood to procure Pardon, Peace, Reconciliation, and Eternal Salvation, for lost Sinners : he has conquer'd Satan, spoil'd Principalities, and Powers, made a shew

of 'em openly, triumphing over them. He has overcome all Enemies, Death, Hell, and the Grave; Rose again from the Dead, Ascended up into Heaven, poured forth the Spirit, Appointed Ordinances, ordain'd a Ministry, and is now at the right hand of God, making Intercession for us: and are not these sufficiently considerable to make us rejoyce, & be glad?

III. Another great thing God has done for us, is the making a discovery of the way of Life, and Salvation to us, in and by the Glorious Gospel which is the Revelation of his Mind, and Will, Love, and Grace to the Children of Men: *2 Tim. 1. 10.* herein it is that Life, and Immortality are brought to light. And this is such a great thing that God has not done the like for most of the Nations in the World: so that we may truly aply that of the Psalmist concerning Israel, unto us in these Islands: he hath shewed his Word unto us, his Statutes, and his Judgments, *Psal. 147. 19. 20.* *He hath not dealt so with any* (to be sure not with every) *Nation.* O how great a thing is this, that God has done
for

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for us; in vouchsafing the Blessed Gospel, his Word, and Ordinances, which fully discovers the way of Salvation; and who by the Ministry of it, do's make a free and gracious tender of it unto us. Once more,

III. The sending of the holy, and blessed, Spirit, to make application of the purchase of Christ, in order to the Salvation of our Souls: the sending of the Divine Spirit, to work with the Gospel Dispensation, that it may become the power of God to our Salvation; this ought to be look'd upon as a very great thing. And this work, I hope the Holy Ghost has effected in several here present before the Lord: and indeed 'tis this latter that makes all the former sweet and comfortable to us. O what great things has God, Christ, and the holy Spirit done for you that are sincere Believers! he has pardon'd your Sins, justified your Persons, changed your State, renew'd your Natures, brought you out of Darkness into his marvellous Light, translated you out of the Kingdom of Satan into that of his dear Son: he has caused
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the Light of Heaven to break forth, and shine upon you, where there was nothing but the Darknes of Hell before : he has in a good measure drawn off your Hearts, and Affections from the perishing things of this vain, and drossy World ; and plac'd and fix'd your Thoughts, Desires, Delights, Joys, and Hopes, on those Matters, and Objects, that will afford, both infinite Delight. and intire Satisfaction. In a Word he has begun a Work of Sanctification, and Holiness in you, which shall be compleated in Glory. And are not these great Things ? I am positive as to this, that whatever they are in the Thoughts, and Estimation of others, they are so valuable in yours, as to afford solid Ground for Rejoycing, and Gladness. But this I pass, and come to the

Second Thing, which may be lookt upon as more proper to the Work of the Day ; and this is to remark some of the Great Things God has done for us that are of a temporary Nature : Things that relate to our outward
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Concerns; to ours, and the Nations Peace, Welfare, and Happiness. Tho' 'tis true, that even in this, there is an Intermixture of Spiritual Concerns with civil Affairs; as it was in what GOD did for his People mention'd in the Text; they were not only restor'd to their civil Rights, but also to their Spiritual Priviledges, and Temple Enjoyments, of which they had been depriv'd for many Years; and has it not been much after the same sort with us?

Well, but what are the great Things, GOD has done for us in these Nations, on the Account of which we are met together, this Day to Rejoyce and be Glad?

In Answer to this, I must not give such Scope to Thoughts, and Expressions, as the enquiry would naturally lead unto: 'Twill be, I am afraid, too much to look back to former Ages. I might, if I was not coop'd up within too narrow Limits, call to Remembrance wha GOD did for the Nation, and our Fore-fathers in it, in delivering them from the dismal Darkness of Popery, and many hellish plots

Plots, contriv'd by a Generation of Bloody and Idolatrous Men; but this I must wave, and only give you a short narrative of some of the Great Things God has done for us, within the Compass of our own Knowledge, of which the most remarkable cannot but be fresh in the Memories of many here present. There is a great deal within the space of less than twenty Years, so very remarkable, that it can hardly be forgotten: and two or three things of the prime Rank, and Lustre, do ^{highly} ~~hardly~~ deserve a pleasing Thoughtfulness, and chearful Regard. And

1. How great a thing was that which God did for us, and the Nation, in delivering us from Popery, and French Slavery, by the Means and Instrumentality of the late King *William* of Glorious Memory. I am not Ignorant that what was then done, and the Person that was favour'd & empowr'd by Heaven, for that great and honourable Undertaking, hath been blacken'd by a Generation of ungrateful Wretches, who pretend not only to be English

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lish Men, but Protestants, and that of the highest Denomination: but whatever these Persons may be reckon'd, by some in the present; yet future Ages will be tempted to believe there never were any such Protestants in the Nation. For what reason can there be to conclude those Miscreants to be true Protestants, and hearty for the present Establishment, who go about to blast the Reputation and Actions of him, who under God, was the Saviour of all that was dear to us, both as we are Men, and Christians? Sure I am, there are none that have a value for the Nations Wellfare, and the Liberties, and Properties of English Men, that can speak lightly of what God did for us, by the Hand of that Noble, and happy Instrument. For indeed, that was as the leading Mercy, the Ground, and Foundation of all the other great things since done for us.

Did not all that was dear to us, lie at Stake? and was not all just agoing? were not Mass-Houses erected in most of the considerable Ci-

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ties, and Towns in England? and the most
 sottish and accursed thing, bearing the name
 of Religion, set up in this Realm?

And when our civil Rights were notori-
 ously invaded, our inestimable holy Religion
 lying as at the last Gasp, and all the cordial,
 and serious Protestants in the Nation, ready
 to fall a sacrifice to Popish Cruelty; then did
 God, to allude to that in the Prophet *Isa. 41.*
2. 3. raise up, and bring the Righteous
 Man from the East; and deliver'd us from
 the Romish Idolatry, and a threatned Sla-
 very, as bad, if not worse, than whatever
 befel Mankind: A Freedome brought about
 and secur'd by a Prince who had no base, and
 sinister designs, but generously aim'd at, and
 strain'd hard to bring if possible, an universal,
 durable, Tranquility, and Happiueſs: A
 Prince who when he was settled on the Throne
 did not abandon himſelfe to a soft, and sensual
 Life but thro' the many vigorous, Efforts, and
 rigid Orders of a Great Soul, he wore out
 (in indefatigable Labours) his infirm Body;
 and

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and ceased not, when there was occasion, to expose his Royal Person, to the most desperate hazards of War, in the defending the Liberties of all *Europe*, as well as those of his own Dominions, against the formidable invader of 'em, the French Tyrant.

So, that upon the whole, we have reason to conclude, that the Memory, and Actions of this excellent immortal Prince, will be precious to every true Protestant, and English-man, when the Name, and Memory of those that asperse, and blacken him, shall rot, and perish.

2, Another Great Thing, God has done for us, and wherof every one of us have abundant cause to be Glad, is the raising up and blessing of us with an incomparable QUEEN who has fully, and over and over made up our Loss of the Great *William*: A QUEEN that demonstrates a most tender Regard, and Concern for all her Subjects, and studies to make us an easie, and happy People: A Princess that appears to be the Favourite of Heaven, and the inexpressible Joy and Delight of

her People: One who has often express'd her earnest Desires of an happy Union, in Affection, among all her Protestant Subjects; and with an uncommon Zeal, has recommended, press'd and help'd forward an Incorporating Union between this, and the Neighbouring Nation: *One* that manages all the Affairs, and Parts of Government, with a dexterity becoming the Ablest Ministers; and seems to hold the Fate of Europe in her own Hands, and to have as extensive an Influence in the Courts of other Princes, as she has in her own. In a Word, *A Queen* whom God seems to have fitted for her Place, and Station, and to have given her a Capacity, as far beyond common persons, as she is in Rank, and Dignity plac'd above 'em.

Wherefore let us heartily express a just esteem for her Royal person, and most eligible Government, by all proper evidences of Submission, and Gratitude. Let us render to *Cæsar* the Things that are *Cæsar's*; freely pay the Taxes for the support of her benign Govern-
ment

ment, and convince the World, that it is an unjust, and malicious Aspersion cast upon us and our principles, to represent us at any time as Malecontents, and Disaffected to the Monarchy. And as her *present Majesty* inherits the joynt Vertues, and excellent Qualifications, as well of the Throne, of the late King & Queen of Glorious Memory; so, let us make it appear that the Tenderness, and Loyal affectionate Regard which every one knows, we had for both of them, are united and perfectly centred in her.

3. The many signal Victories God has given us may well make up a third Rank of the Great Things he has done for us; what surprising Victories have been vouchsafed to us, and our Allies, over the Gallick Tyrant, the insatiable Cormorant, and common Disturber of the peace of *Europe*. A ravenous Man of Blood and a real Monster of Iniquities, tho, he has been the Subject of the most fulsome Panegyricks of mercenary pens, which have been employ'd to mount him above all that went.

went before him: one that has been flatter'd with no less Epethits then Eternal Omnipotent, and Invincible; these are the Blasphemous Inscriptions on several of his Statues, and Monuments: yea, some have made no scruple to assert in so many Words, that *Lewis the Great*, might be justly called, the King of Glory; strong, and mighty in Battle.

Over this Monster of pride, and Blasphemy has God enabled her Majesty, and her Allies once and again to Triumph.

The never to be forgotten Victory at *Blenheim*, wherein according to the Accounts transmitted to us, between forty and fifty Thousand of our Enemies were slain, destroy'd, and taken prisoners; and the Empire sav'd from utter Ruin, and Destruction, by the means of a noble English General, at the head of a protestant Army, the principal Instrument of that astonishing, and almost unparallel'd Victory; will not this sparkle and shine among the other Illustrious Actions that embellish and adorn her Reign, with a peculiar distinguishing Glory
not

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not only in our own, but in the Histories of other Nations. The Truth is, 'twas a Victory so compleat in itself; and so extensive in its Consequences, that we could hardly expect or hope that this Age would ever see any thing come near it: but yet, 'twas not long e're the Battle of *Ramellies*, and the subsequent Successes, in the taking, and reduction of many strong Towns, and Cities in *Flanders*, did convince us that ther's nothing too hard for that God, who is the Lord of Hosts, and can do whatever he pleases for his People.

Nor is this the whole of the proofs we have had of the prowess, and vanquishing Arm of an omnipotent God for us. 'Twas more than ordinarily visible in the raising the Siege of *Barcelona*, after it had been Invested 35 Days, in which time the Enemy had made large Breaches in the Walls, but were so vigorously repulsed, that after the French had wasted a great part of their Army, they made a shameful Retreat in the Night, leaving a vast quantity of Warlike Stores behind them; which
did

did plainly speak out the terrible Apprehensions they were under, of a difficult Retreat from that place.

And not only in this was the Agency, and Interposal of a God clearly to be seen; but also in the remarkable securing of *Turin*, from falling into the Hands of the Enemies, which they had besieged three Months and four Days; and in the compleat Victory obtain'd over the French before that place, by those two Gallant Generals, the brave Prince *Eugene* and the intrepid Duke of *Savoy*.

A Victory not much inferiour to that of *Ramellies*, and has been follow'd with Successes in *Italy*, much resembling those in *Flanders*.

Now, put all these together, with many more such, as the merciful Preservation of our Brave Generals, when in the utmost Dangers, and then Judge whether you have not sufficient Reason to say, *The Lord hath done great Things for us, whereof we have cause this Day to be exceeding glad.*

Thirdly

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Thirdly, I am now in the third and last place to make some Application.

Has GOD done such great Things for us? Then let us

First, Be truly thankful to him for all the great and wonderful things done for us: both for the things that are of a Spiritual; and the things that are of a Temporal Nature and Consideration.

1. Be truly thankful for the spiritual good things he has done for you; surely you that are Believers, ought to make grateful acknowledgments for the great things he has done for you in order to your Eternal Salvation.

Can you reflect upon your dismal State by reason of the fall of our first Parents; the loss of the Image of GOD, and sweet Communion with him? Can you reflect upon your being under the Curse of a broken Law, in Bondage to Sin, and Satan, and liable to the wrath of a Sin revenging GOD? and can you consider what he has done in order to your recovery out

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of this deplorable Condition? how he gave his own and only begotten Son for you, & has given you the Glorious Gospel, that makes a discovery of the Riches of his Grace, and the Methods of your Salvation by Jesus Christ; and how he has sent the holy Spirit to apply all the Benefits of Redemption to your Souls; can you think of all these and much more, and not be fill'd with thankful Wonder at the great Things God has done for you? and with the Psalmist, *Psal.* 103. 1. must you not call upon all that is within you to bless his holy Name, for what he hath done for your Souls here in time, and the hopes of far greater things he will do for you at the end of time? Again,

2. We ought to be Thankful for the great Things God has done for the Nation, and the many remarkable Victories he has given us over our Enemies, in the just War in which we are engag'd.

And for Arguments to press this, do but consider these five or six Things.

1. That

1. That Thankfulness to God on this account, is both comely for us, and pleasing to him: the Psalmist tells us, Psal. 33. 1. *That Praise is comely for the Upright.* As for others, whether prophane Sinners, or Hypocritical Professors, all their Duties are but pieces of Formality, and mere Lip Labour: therefore praise is not so much their Work, as something else: tho' 'tis true, that as Prayer, and Praise is a part of natural Worship, which all are bound to give unto God, as they are rational Creatures; so 'tis the Duty of wicked Men to praise God, and give Thanks to him for Mercies received from him: but these persons not acting from a right Principle, and to Spiritual ends, 'tis not pleasing, and acceptable. But for the upright, whose Hearts and Tongues go together, sure there is not any thing that has a greater Decency or Comeliness in it than this, viz. to have our Mouths filled with Praise to God for the great things done for us.

And as it is comely for the Saints, so it is pleasing to God, *I will Praise the Lord with a*

ong (saith David) Psal. 69. 30. 31. *this also shall please the Lord better than an Ox, or Bullock that has Horns and Hoofs*; i. e. this sincere and hearty Service of praise to God is more grateful to him, than the most perfect legal Sacrifice; for so such moral Services, ever were: 1 Sam. 15. 22. compar'd with Hos. 6. 6.

2. Thankfulness to God, for the great Things he has done for us, is one of the great ends he aims at in what he does for us: *I will deliver thee, and thou shalt glorifie me*: Psal. 50. 15. So David in Psal. 30. 11. 12. tells us, that God turn'd his Mourning into Dancing; took off his Sackcloth, and girded him with Gladness; to the end that his Glory, that is, his Tongue, might sing Praise to the Author of his Mercies. Yea, our silence in this matter is both Ungratefulness, and Disobedience, when we don't take notice of what God has done for us, and return praise to his Name.

3dly, Consider that hearty Acknowledgments, and Thanksgiving to God for the great things he has done for us, do speak out a holy frame

frame and temper of Heart, and bring us into the closest Communion, and Fellowship with Glorified Saints, and Angels above, that we are capable of in the present State. The Angels and Spirits of just Men made perfect in Glory, are always employ'd, and indefatigable in their Work of perfect Praise: Indeed, there's nothing less than a principle of Spiritual Life, and special Grace, planted in the Heart, that can enable us to a right, and spiritual praising of God; and the oftner we are in the right Discharge of this Heavenly Work, the more Grace we have.

Necessity will make Men Prey; but it is a strain of pure spiritual Love that carries out the Soul to this Angelick Work of praising God. The smart of Affliction, the pressing Burden of Poverty, or the Fear, and Apprehension of approaching Calamities, or Desires of Worldly Wealth, Ease, or Rest, with other things of a like Nature, will make Men send up a Prayer, and Cry to God; but nothing Inferiour to a principle of pure, spiritual, and heavenly Love, which is the very Disposition of glorified Spirits

above, can cause us heartily to praise God for the great things done for us.

4thly, The neglect of this Work, and Duty, on the occasions above mention'd, don't only argue a carnal graceless State, or at least an ill Temper of Soul, but it brings down Judgments upon Men, and strips 'em of the choicest Mercies. There's no readier way in the World to lose a Mercy, than not to give hearty Thanks to God for it. We may Sin away our Mercies by Unbelief, a Branch of which is Unthankfulness, as well as by the greatest Acts of Sin that can be committed. A murmuring discontented Spirit is a great provocation to God, nor can we suppose it consistent with his Wisdom, and Honour, to intrust us with Mercies and Favours, when we will not so much as once take notice of the giver of 'em. Unthankfulness is most injurious to the Souls of Men, and stops the Current of the best of Mercies from flowing to 'em.

5thly, The Consideration of the Quality, and Character of the Enemy, over whom God
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has given us, and our Allies so many Victories, should engage to Thankfulness; he has been the common Disturber of Europe, and an annoyance to all that are round about him; an Enemy that has ruin'd, and destroy'd many Thousands, if not Millions of the poor Servants of Christ, for their Profession and Worshipping of him: an Enemy that has once and again attempted the ruin of this and other Protestant States and Kingdoms, and shall we not rejoyce, be glad, and give thanks to him that is Lord of Hosts, for Victories obtain'd over such an Enemy? Once more,

6thly, and lastly, Do but consider how sad it would have been, if the Enemy had prevail'd, and given us and our Allies such Defeats and Overthrows, as God did enable us to give them. If they had had such Successes the last Campaign, as it pleas'd the Divine Majesty to give unto us, how sad would it have been? who can doubt but that the consideration of all the remarkable appearances of God for us, and the almost unpararell'd Successes
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40 *A Thanksgiving* S E R M O N,

he has given to our Forces, together with the preservation and protecting Hand of Providence over our Noble Brave General, (a Person that in spite of repining Envy and all the little snarls made at him, discovering the canker'd Teeth of Malice, has been and will be honour'd, while alive, as the Glory of the Age and English Nation : and will leave behind him the Memorials of a Name and Actions, that will hardly know any other Period but that of Universal Ruins) do call aloud for humble and thankful acknowledgments to the most high for what he has done for us ?

Secondly, Walk becoming such merciful Appearances of God for us ; *i. e.* becoming those for whom he has done such great Things, lest we provoke him who is Lord of Host, to rally the scatter'd Forces of our Enemies, or raise new ones, and cause 'em at last to prevail over us. Remember Gods Dealings with *Israel*, and their Carriage towards him : he gave 'em many Victories over their Enemies ; but they did not walk answerable to the merciful
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appearances of God for 'em: therefore he gave them up into the Hands of the Destroyer; and the Wrath of the Lord brake out against 'em till there was no Remedy. Let us look to it therefore, that we walk becoming the many. and signal Favours of God vouchsafed to us. And that, both in Mourning much for Sin, and being more Estrang'd from it. Neither former, nor any of the late, wonderful appearances of God for us, should cause us to forget the Sins that bring us into danger of being overthrown by our Enemies: yea, let me tell you, that it is a very desirable and lovely sight, to see the Tears of Repentance overtaking the Tears of Joy; and to see Sighs and Blushes for Sin, mixt with Smiles and Rejoycing for the great things God has done for us.

Thirdly, Keep in your Hearts a continual Sense and Remembrance of all the great things which God has done for you. Have a care of *Israel's* Sin, concerning whom 'tis said, *Psal.* 106. 12. 13. *That tho' they sung his Praise; yet they soon forgot his Works, they waited not for his*
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Councel. See that you get and keep the lively Sense, and Remembrance of all the great things whether Spiritual, or Temporal; that God has done for you.

Fourthly, and lastly, Let us not rest in any of these external appearances of God for us, but labour after Holiness in Heart and Life: And indeed, without this, we share but in the least and lowest part of the great Things God has done for us.

Upon the whole, let us mix our Rejoycing, for the great Things God has done for us, with Mourning and Lamentation for the many and great Sins committed against him; and pray that God would humble us, and the Nation, pardon our Sins, reform, and purge us from the Multitude of horrible Abominations and provoking Evils found in the midst of us. And let us be earnest Suppliants at the Throne of Grace, That the Father of Mercies would power down the best and the choicest of his Blessings, upon our Pious and Incomparable QUEEN; make her yet more Successful,
and

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and Victorious over Hers, and the Nations Enemies; pray that her Reign may be very long and prosperous here on Earth, and that she be late advanc'd to a Throne, and Crown of Eternal Glory, in the Mansions of endless Light and Bliss. Let us Pray that the great Assembly of Parliament, both upper and lower House, may be under the Direction and Conduct of Divine Providence in all the weighty Affairs that lie before 'em. And pray that God would still preserve and protect our Generals and Admirals, prosper our Armies and Navies, when they shall go forth to Battle against our Enemies; And that, as we began the last Campaign with Prayer and supplication and have now ended it and the Year together, with Praise and Thanksgiving, so (if, Providence spare our Lives) we may have the like Occasion the next, as we have had this, to say, *The Lord hath done great Things for us, whereof we are Glad.*

F I N I S.

